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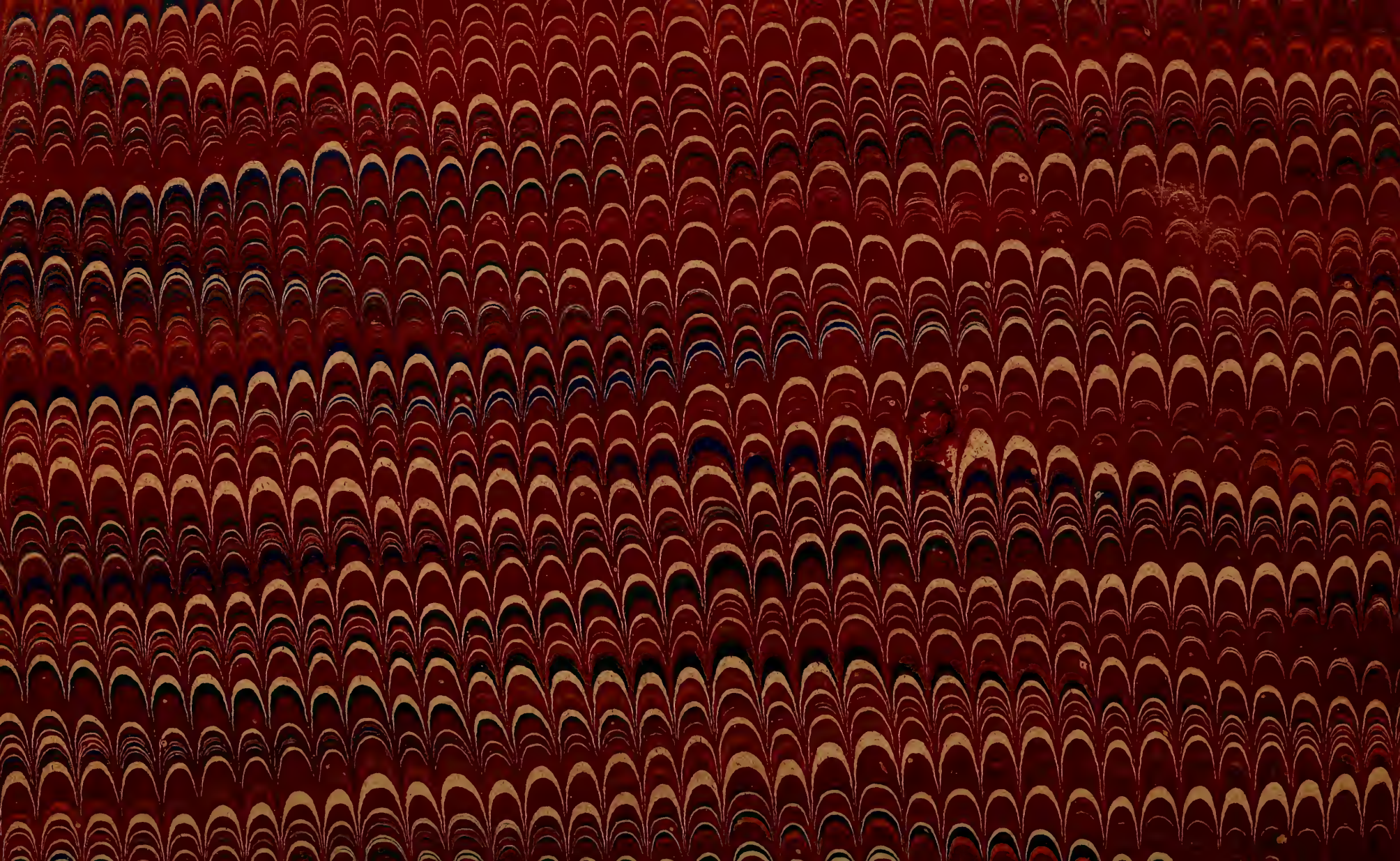

The Christian College.

THE

INAUGURAL ADDRESS

DELIVERED BEFORE THE

SENATUS ACADEMICUS

OF

Trinity College,

WEDNESDAY, JUNE 28, 1865,

BY

JOHN B. KERFOOT, D. D.
PRESIDENT.

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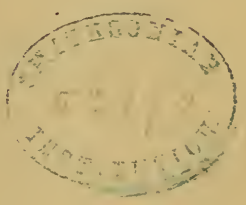

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NOTE.

The Rev. John B. Kerfoot, D. D., was inaugurated President of Trinity College, at Christ Church, Hartford, on Wednesday, June 28th, 1865. At three o'clock P. M., the Academic Body, with invited guests, assembled at the Chapel of Christ Church and went in procession to the Church, under the direction of J. J. McCook, B. A., assisted by the College Marshal, Charles Wanzer, and his aids. The following was the

ORDER OF EXERCISES.

1. Prayers.
2. Installation of the President Elect, by the Rt. Rev., the Chancellor.
3. Response by the President.

MUSIC.

4. Address to the President, from the Faculty,
   By Professor J. Brocklesby, M. A.
5. Address to the President, from the Alumni,
   By the Hon. W. E. Curtis, LL. D.
6. Address to the President, (in Latin,) from the Students,
   By Charles Tyler Olmsted.
7. Address to the President, from the Citizens of Hartford,
   By the Hon. Henry Barnard, LL. D.

MUSIC.

8. Discourse by the President.

OLD HUNDREDTH.

From all that dwell below the skies,
Let the Creator's praise arise;
Jehovah's glorious Name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord,
And truth eternal is thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

9. Benediction by the Rt. Rev., the Chancellor.

INAUGURAL ADDRESS.

My theme is the Christian College. The topic is a practical one; and such shall its discussion be. We have met to perform an act which has a real, living significance,—otherwise men of real purpose would omit such an occasion. A civil corporation elects to the Presidency of its academic work one to whom in the name of that corporate authority, the Bishop of the Diocese, as such, as President of the Board, and as Chancellor of the College, commits the emblems of trust and office, as months ago he committed their substance. The act is a grave one, and is meant to bring out to our view and to impress upon our consciences the significance of the trust. That trust is the chief care of a college; which, as the word signifies, *gathers together* Professors and Students for the purpose of mental and moral culture; of a *Christian* College, marked by its most holy name; for surely no one should divorce religion from education. Always wrong and well nigh impossible as such di-

vorce would be in any place and part of education, it would be a needless mistake and an unprofitable wrong in "the College." We look around us and see that such divorce is never really accomplished nor meant. No one can overlook this fact, or wish it otherwise. Thus, too, are kindly feelings, generous charity, and full liberty of conscience the most amply promoted. A College may and ought to open its doors to all who bring zeal, good morals and reverence with them. But it owes to its Collegiate charge the distinct lessons and the loving care of that corporate Body which a Power, higher than the civil, creates; with trusts, duties and authority of a distinct sort;—a kingdom in this world, but not of it; its laws of morals,—the revealed will of God and of Christ; with its science of sacred truths defined from the first, unchanged by the ages past, unchangeable for the ages to come!

But what is a College? The word has many other uses, past and present, than the one to which our acts to-day restrict it. By the word, *we* now mean—*a single community; a society of Professors and Students; organized under rules and devoting its daily tasks to mental discipline and acquirement; a school of learning in a home of its own.* To go no further back in sacred or profane chronicles,—we know that the Cathedral or Conventual Schools or Colleges, as

early as in the sixth century, were the homes of learning and of scholars; somewhat as our Colleges now are. These schools preceded the later and grander growth of the Universities, and they were, by their very origin, *Ecclesiastical* Colleges. In them were provided the only teachers and the only quiet homes for learners. Sometimes these Colleges would enlarge the scope of their teaching beyond the elements or specialties to which they usually confined their work; and thus they anticipated in part *the University*. Still, the *University* must in strictness be regarded as preceding the *College* as we have it. In the eleventh and following centuries, learned men and eloquent lecturers began to draw around them large bodies of listeners and disciples. Not only great cities like Paris, but smaller and then obscure places like Oxford and Cambridge, would be made the seats of such work. The numbers and continuance of the throngs would depend on the fame of the lecturers. Gradually provision was made to secure permanency in such enterprises. Many of the students would be poor, most were far from their homes. Pious liberality devised and provided *Colleges* as their homes in such Universities. The College was not originally the place of instruction, but of shelter and care. Its officers were not teachers, but guardians of the young inmates. These went to the

lectures of the University and came back to their College, as to their home. Gradually this was changed, especially in England. The heads and officers of the College came to busy themselves in the preparations of their wards for the public tasks and examinations of the University; for these officers of the College would generally be men trained in the University and thus competent to instruct others; the right and the duty to teach being the very meaning of the titles of *Master* and *Doctor*. Thus the Colleges, ceasing to be merely homes for students, would begin to rival one another as schools of learning too; and their advantages would be largely sought by the wealthy as well as by the indigent. The gifts and the names of pious founders or benefactors would initiate a dignity which later ambition and beneficence would promote. Riches and learning gathered to the College many privileges. Thus the original province of the University was encroached upon. Lectures and lessons were provided at home, in the Colleges, and the University would find its work gradually narrowed, and its laws and governors appointed by the Colleges. Thus we see now that the two great Universities of England are really but confederations of their Colleges. These are no longer the homes of so many of the attendants on University lessons, but are themselves academic schools, and together they make

up the University. This is not the case, however, in the other British Universities; all which with, I think, but one exception (Aberdeen,) are single Corporations or Colleges, with extended provisions for instruction. There are besides in England academic Institutions, known as Colleges,—out of the Universities,—those old well endowed schools (as Eton and Harrow,) in which the boy has time to complete his boyhood,—in a course of mental and physical discipline which the American College curriculum seldom exacts.

The German Universities are much more like the original ones, eight centuries ago. The lectures of Professors bring disciples together in the *University;* separate *College* homes, instructions and care are provided only in the preparatory gymnasium, and are not part of the plan of the German University. The American College, though the direct offspring of the English College and in many respects like the parent, has marked peculiarities. As a home, it is much less collegiate than the English College; as a school, it aims at more of the University. The early immigrants into our western world would bring with them English ideas, in this as in other things; and as many of them were educated men, they would found Colleges in our then new land. There would be, at first, but a meagre supply of instructors, but often a measure

of talent, acquirement and zeal to which we may now look back with reverence and longing. Our Colleges in their proper work as schools, cover the ground belonging to "*the Faculty of Arts*,"—the old *Trivium* and *Quadrivium*, answering to our present under-graduate course. Some thirteen centuries ago, it seems that all this, though explaining the seven sciences, could be put into some thirty folio pages! "Would that I had lived then," may some of the collegians of this day cry out, when they think of the books and lectures, tedious and many, through which Masters and Doctors now-a-days make the Student's *trivium* of language and thought, and his *quadrivium* of science to run; and it is due to the memory of the old Professors of Mathematics to say that they, more merciful than their successors, enlivened the abstruseness and dullness of their lectures by lessons in music as well as in geometry.

The University now, as the term probably signifies, brings all the chief departments of study into its compass. It has, outside of the Faculty of arts, its various schools in the Sciences on which the chief professions and pursuits of life are founded. These schools are sometimes called Colleges, by a correct, yet not the original use of the word; but under whatever name, each school has its own science to teach, Theology, Law, Medicine, or other special

division of the post-graduate, professional study. Thus among us, *the College* begets, or becomes, *the University*, reversing the process of its own early origin. For the charter of the American College generally empowers it to establish such special, higher schools, in more or less proximity and subjection to the original body. Or such special schools may be instituted apart from the College; and either plan may be the right one, as circumstances and needs vary. In our country and time we meet and solve such problems best, by interpreting occasions, rather than by conforming too much to mere precedents. The undergraduate work of the College is, however, one great enough, if well done, for any one's ambition and zeal; and that, as yet, is the sole task of Trinity College, though she claims with high satisfaction the parentage of a school of theology upon which her students look with honest, affectionate pride, and to which not a few of them turn their eager steps from year to year. What further developments our College is to have, time must show. Thus far, all of our duty here is found in *the College*, as the academic home of the undergraduate; to the *College* therefore let our special thought be now given; and we may perhaps be aided by the facts stated, to see in the light of the past as well as of the present,

what *the College* is bound to attempt as its proper functions; and how its work can be best done.

Of course, the first work, that for which the College is established, is the *intellectual culture* of its members. Not that this is or can be its sole aim or result, or its highest, noblest attainment. But this is its direct design; the end first and always proposed. Other great aims, other vast results are to be kept in view; for, for good or for evil, they will be effected in a College. But all other aims are incidental, attendant on this one aim of mental discipline and acquirement. But for this pledge, the opportunity could not be had to seek the other good results. The College offers to discipline and furnish the mind, and this it must do well and fully up to the means and demands of the time, or it will not, and it ought not, gather its company of disciples into its lecture and class rooms. *The law of success in our work as a College* is fully recognized to be *excellence in its scholarship and power of thought;* for these are the real tests of good academic training. This genuine work does not, however, exclude, it solicits the hallowing power of moral and religious principle. Mental gain is the poorer in measure and quality for being a godless gain. It would then profit the world and the graduate but little, for the world cannot live and be happy out of brains alone. Still, the College makes

this work of mental discipline and culture, its special, peculiar end. We so recognize it.

To reach this end, we can devise no new way. The old means, modified enough, perhaps too much, by modern notions, seem still the best means. We have in view now what men so kindly call *a finished preparatory education* for the gentleman, or for the study of any profession. The old course and topics with their lessons and lectures are the best means still. The Latin and Greek classics, the Mathematics, abstract and applied, the Philosophy of abstract thought and research into the principles of things,—all these as means of discipline even more than of mere knowledge;—such still, as of old,—must the College work be. It is not asserted that it is best for all young men to pursue the full course. The limits of time, means, capacities and destination, must govern individual cases. But were these the only restrictions regarded, our colleges would contain many who by indolence, impatience, or the mistaken views of themselves or their guides, are now kept from the accomplishment of this thorough course of study and thought; one that is never too long or severe for any man who would set out in life with a preparation that makes intelligence, self-culture and further attainment in any special pursuit, an easy thing for him from the very start. In this full col-

legiate course, then, we recognize these great departments of study, the old ones, the very same that have been in spirit and effect the life of this work in ages and lands far remote from our own. For convenience, we may divide into seven parts, our modern *trivium* and *quadrivium*, the under-graduate's work through which the four years of the College carry him. (1,) The classics of old Greece and Rome; (2,) the exact sciences of magnitude and number, pure and mixed; (3,) the philosophy of the nature and laws of the mind and its researches; of the conscience of man, his relations and duties.—Then, flowing out of these, completing and applying them to the needs and circumstances of our day and country; (4,) the principles of civil government, of social and political life and progress; (5,) the diligent study of our own language and literature; (6,) the careful investigation of some of the parts of the vast kingdom of the physical and material world; and (7,) at least the elementary study of some of the modern tongues and their literature.

Such a work, proposed for four years taken out of youth and early manhood, even after the best preliminary training that can be exacted from the candidate for College, may well seem unduly great. Few accomplish it as they ought to do; but some do it, very fairly. It is not too much to lay out for

a young man of capacity, zeal, honorable ambition and conscience; and none others ever master the course fully. To do it, puts both the student and Professor to the stretch. We must not flag, or our classes fall back farther even than the laggards and incompetents every year tend to pull them. Blessings on the good, bright, habitual students and thinkers, to whom the Professor can always turn with assurance for a little refreshment for his sometimes parched and weary spirit!—But even the less talented, if they are only patiently laborious and honorably zealous, gain much by this course; more than they would by any less thorough and exacting one. The collegiate *quadriennium* gives proof enough that industry shall make noble gain. Mind and conscience grow well by tasks of mind done dutifully, even without the stimulus of early marked success; while quickness of mind, apart from daily zeal, never makes solid gain. Occasional easy success tempts to indolence, to self-delusion, to the fatal mistake that smartness and fluency may take the place of honorable toil, and thus to real loss and to final failure. The course, on the whole, is none too hard. I would not make it any easier or any less; nor consent to much change, certainly not to the addition of any more topics of study; least of all to the omission of

any of the great departments that have all sanction and all experience in their favor.

There can be no substitute for *the Latin and Greek tongues and literature.* The intelligence and refinement their study gives are vast gains; without these the mind never can domesticate the men, the nations and the thoughts of the past among the things that it knows familiarly. So, too, the taste and the imagination are cultivated, and the vocabulary of the man grows in abundance and exactness. But the great gains from this study are the power of clear accurate thought; and the power of clear, accurate, free expression of thought in words. Those old authors never wrote nonsense; they did have some clear notion, and they did express it well; though their puzzled young interpreter now does sometimes denounce them as both stupid and unintelligible. There is thought there; and his work is first to get at it; to get it out; and then to express it nicely, fully, elegantly. He cannot have the soul of a classic scholar awakened within him, till he learns to abhor words that express no thought, or that deform or strangle the thought in its new egress from his own mind. No exercise exclusively in our own tongue can give this discipline; nor can any exercise in other or modern languages so well accomplish it. There is no little peril in the disposition of some educa-

tors now to yield to mistaken popular clamor on this point. I say clamor, for I believe that the popular preference and judgment are in favor of these ancient classical studies. It is, moreover, much to be regretted that such study has come generally now to make no regular part of the last year's course in College. Some of its best effects and of its highest satisfactions would come then to the maturing scholar from hours given to the *literature* of languages, which had for him now ceased to be toil and mystery. At the least, one must long to see this more the choice than it is of the eclectic in our Senior year. Then our College-bred men would be more seldom mere σπερμολόγοι, retailers of scraps, of trite phrases, when they venture to recur to classic thoughts or quotations.

The mathematics, pure and mixed, have, in spite of earnest, and sometimes *notable hostility, secured a pretty sure place in collegiate work. They are essential parts of any true mental discipline. They tend, as one allows whose logic thrusts its twin-sister mathematics out of his favor,—to correct a certain vice and to form its corresponding virtue. "That vice is the habit of mental distraction, the virtue, the habit of continuous attention." The student defrauds himself if he avoids the task of pure abstract

*e. g. Sir Wm. Hamilton's (1) Discussion on Education.

thinking which this study imposes. And it may be a mistake for the Colleges to compress, as they now too generally do, the pure mathematics into the first half of the course. Hasty and superficial labor here is labor lost, where labor well bestowed would bring invaluable fruit. Bacon's words* stand unqualified by him, despite a great critic's effort to show a change of his judgment. "The excellent use of pure mathematics [is,] that they do remedy and cure many defects in the wit and faculties intellectual. For if the wit be too dull, they sharpen it; if too wandering, they fix it; if too inherent in the sense, they abstract it." The due "subtlety," commended by the great thinker, must come from the study of the exact sciences as well as from that of the schoolmen's philosophy.

The next of the three great departments of collegiate culture is this very *school philosophy*, such as it has now become; more rational, we think, but not less acute; a less grotesque but not less real and invigorating gymnastic of the mind. Metaphysics are at once the terror and the sport of common sense, as some are apt to say. But men will think out the things that are mysterious. Philosophers of truth or of error, they will become; for the philosopher (as Cicero describes him,)† is one, "Qui studeat omnium rerum divinarum atque humanarum vim,

* "Adv. of Learning,"—works, ed. Montague, Vol. II., pp. 144–5.

† "De Oratore," 1: 49.

naturam causasque nosse, et omnem bene vivendi rationem tenere et persequi." In those mysteries of nature, of our own being, and of His being who made us, of His power and will to teach us, of the strange faculties of thought and sense which we possess and use, are not only hidden, but planted there for sure and necessary growth and development, the principles of knowledge, faith and duty, of all the truth that underlies the temporal and eternal good of man. To track out the wonderful pathway of the human mind in its many thinkings, through all the ages of our race; to discern and appreciate its problems and solutions; to learn how we know, why we are convinced, how we are to be wisely assured of the truth of facts and of belief, is the only process by which common sense can be vindicated, and faith justified, in the court of true reason. Thus subtle thought becomes a very practical thing; while the other great acquisition is made,—the power of a clear analysis and abstraction. In any man who has to share in the thinking of the day, in any *Master* or *Doctor* whom the College makes and sends out, and most truly in the theologian,—such serious subtlety is essential. More of it at the bar and in the pulpit would help to scatter some of the cloudy generalities and the misty delusions that beget weariness and errors in the listeners. The truthful study of what is within us, would

open the eyes of the man more fully to the truth without. The sacred image within, well discerned, would exhibit to reason and faith Him who makes man in His likeness. "Nullus in microcosmo spiritus, nullus in macrocosmo Deus." *

Therefore in no study, more than in *morals*, is such close, true search after principles, our need and our duty. Nothing is higher and holier than man's conscience; nothing truer than its voice. Nothing so binds us nobly in God's service, or leads us so righteously and surely to Him. Therefore is no other study more practically momentous for ourselves and our neighbors. False Ethics corrupt Society and its whole life; while true morals can flow forth only from a sound philosophy; and this can be begotten and maintained only by that honest subtlety that discerns truth and detects error in the principles of thought and belief. It is not therefore any partiality to my own share of academic instruction that makes me thus rank this study among its prime elements. The metaphysics and ethics of the class-room are the nearest of kin to the doctrines and precepts of the Chapel. They must blend into one, to give the young scholar his right start into the great realm of truth that embraces the life and holiness of both worlds.

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* Dr. H. More, quoted by Hamilton.

The four other divisions of Collegiate teaching, (4) Political Philosophy, (5) our own Language and Literature, (6) the wonders of Physical Science meeting us every day, and which only the informed and observing mind can note and enjoy, as well as use, and, (7) some real beginning of a knowledge of the tongues and books of other races mingling with our own,—need no defence in our day. All that can be done for them in the college must be elementary; but even their elements are invaluable at the outset of life to the student and the worker. Let me sum up in some more of the well known words of Bacon, (Essay 50th); "Histories make men wise; poets witty; mathemathics subtle; natural philosophy deep; moral grave; logic and rhetoric, able to contend; "Abeunt studia in mores;" nay there is no stond or impediment in the wit, but may be wrought out by fit studies."—Or, to give voice to some undergraduate, who if he listens, may be growing uneasy about all this hard work ahead of him,—there are merry words at hand, which without much diversion from their proper intent, may be used to tell out some of his real thoughts—

> "Gentle master mine,
> I am all affected as yourself;
> Glad that you thus continue your resolve
> To suck the sweets of sweet philosophy.

Only, good master, while we do admire
This virtue, and this moral discipline,
Let's be no stoicks,—nor no stocks, I pray;
Or so devote to Aristotle's checks, (ethicks)
As *Ovid* be an outcast quite abjured;
Talk logick with acquaintance that you have,
And practise rhetorick in your common talk;
Music and poesy use to quicken you;
The mathematicks, and the metaphysicks,
Fall to them, as you find your stomach serves you;
No profit grows where is no pleasure ta'en;—
In brief, Sir, study what you most *affect*."*

—Here, even in the outline of the jester, we see the intellectual work to be done. The promise of this brings its disciples to the College. But to the earnest spirit there is a yet higher work discernible. Throughout and around all the work first promised, there must be the distinct inculcation, the living power, the loving influence of revealed religion. Its doctrines, its precepts, its hallowing morals must permeate our work. Duty and necessity, alike, demand this. The mind stimulated in all else, we dare not leave torpid here; or self-sufficient, haughty unbelief will come in. Nothing bears, nothing requires more earnest study than truth and duty as they are revealed in Christ, and set forth by His Church. The young thinker must not be left to suppose that revealed truth and duty are less of a science, less worthy of study early and late, less able to bear research, than any topic of secular name; or less entitled to

* Shakspeare, Taming of the Shrew, 1: 1.

his reverent, zealous thought. The Lord's Prayer, the Creed, and the Ten Commandments—the College must not ignore them; nor give them only some low, out-of-the-way place. She must herself reverence them, and enthrone them in the understanding, the heart, the conscience and the reason of her disciples. The faith unchanged and unchangeable, is to be made known as the highest, noblest, most enduring heritage of our race. The pure morals of Christ must be the supreme law of the College and of young life in the College, as well as of later life beyond it. The penitence and faith that bring men to Christ, must be made great realities. The inscrutable work of the Holy Spirit, giving the light and strength which can come from no one but that Spirit, must be taught to the young man as well as to the mature man. I have no patience with the notion that the four years of College life are to be cut out from all the years before and after them, as years of irresponsible indolence or license touching what the *man* is to believe and to do,—the faith and the morals of the Christian gentleman. It is as an educator, not less than as a minister of Christ, that I feel and speak thus; nor is it by way of theory, but from experience. No grace or beauty of honor, morals or holiness can adorn the earlier youth or the maturer life, that may not and does not find noble illustrations in

many a manly Christian Collegian. The real, genuine honor of the gentleman, the sacred regard for truth in all that is said or done to *any* around; the manly reverence for law and order; the genuine courtesy that loves to think of another's feelings and rights as well as of one's own, and that makes peace and comfort in all the circle of neighbors; the refined, gentle bearing; the noblemindedness, the warm-heartedness, the pure chastity, the high tone and sense of right; the firm self-respect so beautified by modesty; in a word the *Gentleman*, the *Christian* gentleman, is the right model, and the practicable and bounden model in College as well as afterwards. It would much elevate the actual state of things in our Colleges, if this ideal were accepted and believed in by all who have a word or an influence to contribute to College life. Nobler specimens of manhood and of religion than I have seen in College life, than we think we can show among us here, I have yet to find in mature life. I have long since ceased to think the gentleman and the christian, the exclusive or the preeminent honor of two score years, or more. One score of years and thereabouts, amid the elevating influences of the christian College, may show a manhood so strong and beautiful in all that is generous and true, that years of experience can add but little to its dignity. And it is

thus I would conceive of the young man, of what he may and ought to be in College. It is wronging him to hold up before him, or before one's self as the best we dare hope for, any meaner standard; even a worse wrong this than another, yet very real wrong—to be impatient with his immaturity, to expect in him the self-restraint that we find years bring to ourselves but imperfectly; to despair of his becoming in time, at least equal to his elders, who, the better they really are, all the more feel their own deficiencies, and sympathize in his struggles. But they ought therefore to believe in his capacity and responsibility; and expect of him, and incite him to such noble struggles after real good. To do this, to have the opportunity to do it, to be the Teacher and Pastor of young men in College, is a work any man may deem ample satisfaction for his ambition, for his conscience and his heart. For every such teacher ought to be in his best measure and way, a Pastor, too. The College idea is radically defective without this element of pastoral care. Without it, to me, the idea would be barren of every real satisfaction. The Professor, the College officer of any grade, whose heart does not yearn to promote the comfort, the worth, the moral and religious good of his charge, omits from his daily life that principle of charity which will enrich his own heart and bring home its

abundant recompense even now, while it spreads glad fruitfulness all around him. Thus may we work towards a noble result; though like all the good results of human effort, this one too, true enough, keeps always just ahead of our full grasp. For the College-life of the undergraduate, like all life, must have its perils, its delays and its disappointments. Many will falter, some will fall amid these perils. We can do good to all;—we can help, or even save, many. The knowledge of the world's wickedness must come to all, in one time and way or another. With it come delusions and enticements full of peril. But very much may be done by the friendly warning, the encouragement, the suggestion of pure motives, the upright example, the precept and promise of religion, which the Pastor and Teacher may offer as the College days and years run by. Never indifferent to changes in character, but never despairing because of signs of evil; trustful in the manhood which the Son of Man has arrested in its downward course and which His Spirit never quite forsakes; patient, unselfish and prayerful; speaking the truth in love even amid the heedless and the opposing; hopeful from the experiences of success which years will lay up for him, and still more from the faith he has in God's promises, —the Professor, the Friend, the pastor in the Col-

lege, is of the very essence of its life; he has a work to do not less ample in its requitals than in its tasks and trials. Such a work we all have undertaken here, my brother Professors; at the bidding of our Bishop and Chancellor, and of the Corporate authorities of our College;—for and among you, our disciples. Such a belief gives power and easy action to the whole College life. It makes the work easier, I say, for us all; and the fruits more abundant and enduring.

In the presence of many once in our College,—still and always of it, as their company and sympathy here to-day prove; recalling the history of the years of other men's patience and hope; in this day of renewed confidence and encouragement, we ask the Triune God to make us and our College more worthy of His great Name;—we renew its dedication, and our own, to His honor and service; and in the assurance of His favor, we press on gladly and boldly in Christ's name.

Σὲ ἀινῶ, σὲ ἐυλογῶ, σὲ δοξάζω διὰ τῦ ἀιωνίου ἀρχιερέως Ἰησῦ Χριστῦ, τῦ ἀγαπητῦ σῦ παιδός, δἰ ὗ σοι σὺν ἀυτῷ ἐν πνεύματι ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας ἀιῶνας, Ἀμήν.

Doxology at end of the prayer of S. Polycarp "jam martyrium subituri," Euseb. Ecc. Hist. IV, 15; as quoted by Bp. Bull, Def. Nic. Fid.—works, vol. 5, p. 149.

FEB. 21, 1936.

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